

Christian Advocate



NOVEMBER 26, 1959

SPECIAL REPORT

- The Women in the Methodist
Ministry 7

WORLD PARISH

- These Times 2
News and Trends 21

PASTOR'S STUDY

- A Challenge to Theological
Maturity .. *Ernest W. Saunders* 5
Books of Interest to Pastors 15

PASTORAL CARE

- Counselor at Work 9

MUSIC

- Something New for Christmas
Helen G. Jefferson 11

PREACHING

- The Sermon Clinic 13

PASTOR & PARSONAGE

- For 'Mrs. Preacher' *Martha* 17

DEPARTMENTS

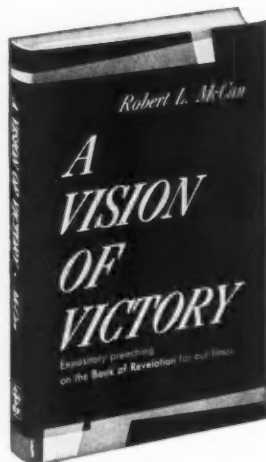
- Comment 3
Worth Quoting 6
Open Forum 18
Previewing Together 20

MARGARET
HENRICHSEN, Pastor
(See page 7)



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These Times

"You know how to distinguish the look of the sky, but you cannot read the signs of the times!" (Matt. 16:3)

Methodist youths were among the Cubans who asked President Eisenhower and other government leaders in the United States to believe in Fidel Castro. "We are not defending a political party," they said, "but the cause of a whole country that sees in this revolution the way to satisfy its political, economic and social needs." Methodist leaders report that the Castro government proposes to rectify conditions (especially in the rural areas) that have afflicted Cuba for the past 400 years. There is still a disposition to give the new leadership a chance, even though leftist trends are disturbing. . . .

Though the very first press reaction to Premier Khrushchev's disarmament proposals was, "It's the same old stuff," sober second thought showed that the proposals are "negotiable." If adopted, Soviet troops could not crush a revolt in Hungary, and Chinese troops could not invade the Indian border. Likewise, there would be no American garrison in Formosa. Maybe it was idle dreaming, but more realistic dreaming than Russia's own Litvinov did a generation ago, and more like the recent dreaming of Britain's Selwyn Lloyd. If Khrushchev can be convinced that inspection is not really espionage (and there was in his United Nations speech just a hint that he might be), we shall be getting on. More and more, the starting place suggested by the Commission of the Churches on International Affairs looms as best—a treaty that would stop all tests (atmosphere, space and underground) as the first step toward specific controls and "verified disarmament" . . .

Chheng Guam Lim's four years inside the church attic at Ann Arbor, Mich., furnished newspapers and news magazines with an opportunity for a field day. The story was dripping with human interest, and they wrung it dry. Missed, of course, were the homiletical opportunities—evidences of God's love as seen in the seeking, nurturing, protecting quali-

ties of the Christian fellowship. The Wesley Foundation of First Methodist Church helped bring Chheng to the University of Michigan campus. They sponsored his room and board. They should have been aware of what was going on in his mind as he withdrew and hid himself, but they threw their arms around him when he was discovered. And now they are helping him as he walks from the shadows of self-condemnation back into the light of self-respect. The Church is the "beloved community." . . .

Gambling, narcotics, pornography have been added to alcohol in this year's agenda of matters on which Methodists will pledge themselves to abstinence on Commitment Day, December 6. Once Methodist bands and class meetings examined members on such, and put some on probation. Commitments today are both personal and social: Refrain from gambling in all forms and work for better laws; make a personal decision not to drink; study such problems as the sickness of alcoholism; keep one's life free from sex-centered literature and drugs, and campaign against salacious literature on the newsstands. The new program of the Board of Temperance is in accord with plans to bring personal ethics and social ethics into closer harmony with each other. . . .

Typhoon Vera, which did untold harm in Japan (3,660 dead, 174 missing, and 12,736 injured), accomplished some good elsewhere, because its destruction led Christians to open their hearts and their pocketbooks to their Japanese neighbors. No theologian was offering this as an explanation of the much-talked-about, ages-old problem of evil, and no preacher was telling his people that a typhoon or hurricane or earthquake was God's means of punishing his children for their sins of omission or commission. Yet no below-the-surface observer of the passing scene was missing the moral implications. Man's response to man's suffering leaps over barriers of race and politics and geography, and even history. When the World Council of Churches voiced its appeal, contributions came immediately from church people in the Netherlands, the United Kingdom, and Germany. Protestant and Orthodox churches along the West Coast of the United States launched an emergency drive for 300,000 pounds of clothing, and Church World Service in Japan rushed 8,000,000 pounds of foodstuffs to disaster areas. . . .

the cover

When CHRISTIAN ADVOCATE counted women in the Methodist ministry recently, 280 were reported. The lady on our cover spoke for them in her book *Seven Steeples* (Houghton Mifflin Co., 1953). A Three Lions Photo.

COMMENT

We Are Thankful for the Ministry

POLISHING SERMONS that, we trust, will help our people think of God and give thanks to him even in the midst of compact cars, moon-bound rockets, football fetes, and turkey dinners, we would do well to take time out to set down our own special reasons for observing Thanksgiving. Many times people, plans, and even problems make us think, if not say: "Thank God for the ministry!"

We are thankful that ours is a tough task, and getting tougher. Those observers who total up the hours on ministerial schedules and become teary over ministerial breakdowns are not ministers. We get up early and stay up late, not because we enjoy it, but because it simply takes that long to get even part of the job done. We are not worried about a shorter work week and what to do with leisure time. Sundays come up with alarming regularity, and if we haven't been calling and studying and counseling, we know it even if our people do not.

There is small chance that the minister's job in America or anywhere else will get easier. Recall what C. Wright Mills had to say in his "Pagan Sermon to the Christian Clergy" in the *Nation*: Religion is competing with two great contemporary forces—amusement and politics. Down deeper, we know that we struggle against atheistic materialism—not in far-off Russia, but in our lodges and country clubs, our businesses and churches, even in ourselves as ministers. This age-old conflict with "powers and principalities," recalling Paul's words, will get rougher as physical living gets smoother in these days of the new "Enlightenment." We are thankful that, in a calling that is more than a mere "living," God has matched us with our task.

We are thankful for the Church—not a place, of course, but a fellowship in which the sacraments are used and the disciplines of the Christian life are understood and practiced. We know that the Church, a divine-human institution, has its faults. Older ministers will recall what they thought (and probably said) when Sinclair Lewis' *Elmer Gantry* paraded the faults of the Church. "Is that all?" was the typical response from the minister. Where the outsider, or even the captious or carping insider, names one shortcoming of the Church, we can list a dozen. Measured in terms of God's expectation, the Church is the greatest failure of all time. But, unlike political orders and social systems, the Church admits its weaknesses and, God helping, does something about them.

We are thankful for Methodism with its witness of the Spirit and its growing social conscience.

We are thankful for the mounting force of church union (and even for the prospect of frank conversations between Protestants and Roman Catholics); thankful for the Dead Sea Scrolls and other influences that have brought a revived interest in the Bible; thankful for the new insights into the mission of the Church in today's world and tomorrow's; thankful for religious boom that, before it began to shrink, taught us some things about ourselves and our needs; thankful for Hinduism and Buddhism and Mohammedanism that put our Christian way of life to the test, and for the "sects" that make us think through our beliefs; thankful

even for those who prate about the "post-Christian Era" because they challenge us to make morality in the space age a morality, to use Reinhold Niebuhr's words, of justice and reciprocity.

We are thankful for friends in the Church, both the Great Church and the individual church we know best. We are thankful for our lay people, and we remember what the National Methodist Town and Country Conference had to say about them being used in parish visiting, in educational efforts, in secretarial service, in freeing pastors from direct pastoral duties. More important, we are thankful that the gulf between clergy and laity is being spanned and we are all coming to see that we are "called" to our special responsibilities.

We are thankful for our fellowship in the ministry, a fellowship that overleaps the barriers of regionalism and nationalism and denominationalism. Pastors join hands with missionaries and editors, and American preachers in austere black robes serve alongside Russian priests in heavily-embroidered silks. It is the fellowship of a common loyalty and a common task.

Theology has come out of the library and seminar room, and for that we can be thankful. We seem to be in the midst of a reappraisal of viewpoints, down where doctrine is relevant to pastoral tasks, and where the creative thought of the past generation can be brought from the scholar's tower to the pastor's study, we hope for good.

Most of all, we are thankful to God for himself—loving Father, reconciling Son, comforting Spirit. We know that there are mighty few Godless people on earth, but there are multitudes who worship false gods. And there are many more for whom their God is far too small, because made in their own image. The judgments of God, the grace of God, the acts of God call for much more of our time and thought, for as ministers, we are God's men—and women.

Thank God for the ministry, for which not one of us is worthy!

—THE EDITORS

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A Challenge to Theological Maturity

By ERNEST W. SAUNDERS

*The first Oxford Institute of theological studies
poses questions for the future of Methodism's witness.*

INTERESTINGLY, Methodists today are separated by the same number of years from Wesley's conversion at Aldersgate as he was removed from the posting of Luther's theses at Wittenburg. Methodism has been on the scene just half the life of Protestantism. And that prompts the question: What has God done with us in these years of our history?

The Oxford Institute of Theological Studies, held by the world-wide Methodism in 1958, was a new effort to make an evaluation. No maps were drawn or statistics quoted or efforts made to appraise the bewildering variety of promotional schemes and quadrennial emphases. Instead, this was a frank effort to look at the biblical and theological presuppositions which inevitably are reflected in the vast *curriculum vitae* of our church. Oxford asked: What is the Word of God to us (yes, even against us) in this latest moment of the Church's existence?

If Chicago's Professor Joseph Sittler is right, a sense of vocational guilt is disturbing our clergy of all denominations. And his searing words, spoken at white heat in the 1958 Yale Beecher Lectures, have already provoked a contrite response. "The fantastic rigidity, the almost awesome addiction to 'channels,' the specialization of concern and operation that characterizes our structure have made us, in large part, prisoners of accredited mediocrity," he said. "It has actually come to pass that our churches maintain a disciplined cadre of inspirational operators."

A new concern for the fundamentals of the faith, a fresh engagement in biblical study in a depth dimension—biblical exegetics rather than biblical cosmetics, as H. H. Farmer puts it—might go a long way to liberate The Methodist Church from its cultural captivity. A demythologized Gospel may be less im-



peratively needed than a de-secularized Church.

Yet the vocational guilt which Professor Sittler describes cannot wholly be identified with the maceration of the ministry by the invasion of Madison Avenue's advertising techniques imposed upon the minister from without. Our teeth are not set on edge simply because our fathers in God have eaten sour grapes. Each of us has sinned and fallen short of giving God glory and walking the way of obedience.

It is a cause for alarm that many of our clergy, senior and junior, demonstrate an astounding ignorance of what present-day theologians and biblical scholars are saying. More often than not they know the names, but the positions are either misunderstood or deliberately caricatured. Even sober utterances from our highest church councils may interpret the views of European and American theologians in a manner which suggest third-hand reporting rather than familiarity with a man's own writings.

I hope I may be pardoned if I offer an accolade to our own press for presenting the church with a first-rate cross-

section of contemporary biblical scholarship in the *Interpreter's Bible* (Abingdon Press, \$8.75, vol.). These volumes bid—and successfully—for a share of the minister's daily schedule of work, crowding out perhaps some lighter reading. One may reasonably doubt whether the books and parchments Paul asked Timothy to bring when he came were comparable to the modern flip charts or pages of coupons we are invited to clip and send for ever new how-to-do-it suggestions!

IN PART, at least, the arrested development of many a church leader may be attributed to half-conscious absolutizing of his own seminary training. This surely is no compliment to a former generation of theological teachers; they were the first to remind us that theological study is a never-ending dialogue of the Church with the living Lord who has promised to guide us into all truth—but gradually, since there are many things we cannot bear to receive in any given moment.

Alan Richardson writes, in his recently published *Introduction to the Theology of the New Testament* (Harper & Bros., \$5.), "Because Christianity is an historical faith, there can never be a final theology of the New Testament. . . . From the point of view of the committed Christian, New Testament theology involves the unrelenting effort at restatement of the faith of the Church of Jesus Christ in the light of changing attitudes and of new knowledge."

It is a cruel irony that we who pride ourselves upon moving beyond the rigid dogmas of the pre-critical period in biblical study should have the sins of the fathers visited upon our own generation in our disposition to imagine that the final words of truth should have been spoken in the Graf-Wellhausen Pentateuchal hypothesis or in Brightman's view of the Finite God. That a Barth, a Bultmann, or a Minear must eventually take their place, not among the archangels, but within the communion of the saints in heaven is surely no warrant for

Ernest W. Saunders, who teaches New Testament Interpretation at Garret Biblical Institute, was a faculty member of the institute at Oxford last year.

closing our ears to their witness to the truth of the Gospel today.

The Church must enter into conversation not simply with the past but with the living present, else it is rightly accused of an inexcusable archaism. If, as we believe, the Church is constantly in re-formation, an *ecclesia reformanda*, it must surely inquire into the nature of the forces which are re-shaping its life. There can be no doubt that the cultural, social, and industrial revolutions which are going on all about it constitute tremendous pressures remodeling our tasks and duties and, to a frightening extent, influencing our lives. But the decisive reformative power in the life of the Church must always be the Word of God as it continues to be spoken anew by the Holy Spirit working in our midst.

Neither are we called upon to ignore nor repudiate the past which has ushered us to this hour. For the Methodist Chris-

tian, that involves a repossession of our possessions, a mindful acknowledgment that there is a rich doctrinal heritage given to us from the Wesleys far more substantial than the religion of the fevered heart and the warm handclasp which often passes for Methodism.

As Oxford observed, there are rich insights in the Wesleys' teaching on the work of the Holy Spirit in prevenient grace, conversion, justification, assurance, and perfect love, together with the actual work of the Spirit in Methodist revivals, which can provide valuable guidance in interpreting the biblical doctrine of the Holy Spirit today.

MANY among us will applaud the appeal of the Council of Bishops in their statement a year ago calling for a neo-Wesleyanism in our schools and churches today. But churchmen far and wide who do not speak out of the knowl-

edge of a Nels Ferré when he calls John Wesley his favorite theologian may be in for some surprise when they listen to what Mr. Wesley actually had to say, rather than to rehearse a few favorite snippets quoted out of context.

It would be disastrous in these perilous times to sound any cowardly retreat to the 18th century. We constitute a portion of the people of God in our time, not a historical society. Does not loyalty to the biblical insights of the Wesleys require us now to go farther and perform in the 20th century a like task of bringing the world under the judgment and the mercy of the Word of God?

Oxford asked that Methodism today face soberly and creatively the complex problems raised within theological discussions, posed by rival religions and philosophies, and presented in any faithful witnessing of the Gospel at the point of human divisions caused by nation, race, or nuclear power. Yet after 220 years of history, Methodism must be able to bring to the needs of a changing world what is new and what is old out of her treasure, like the scribe trained for the kingdom of Heaven.

Any repossession of Methodism's rich legacy of the past and schooling in the exciting theological discussions of the present hour ought to be understood as a preparation for a distinctively Methodist speech for the ongoing ecumenical debate. It would be a betrayal of the catholic spirit of John Wesley were his present children in Christ to solidify any denominational insularity, perpetuating their own life as some kind of inner-directed world sect.

Our General Conference is near. Pre-occupation with the practical programs of the church, such as we have been led to expect in the reports, hopes, and dreams of the various boards and commissions represented, may entrench our denominational distinctiveness along the lines of a bigger and better Methodism. That is to be feared and shunned.

Instead, we should have a penetrating inquiry into the foundations of our faith, a fresh entrance into a present and living enjoyment of the gifts of God to our fathers, a serious and sustained attempt to grasp the nature and meaning of the Gospel as God's Word to our day, if we are to offer our Christian individuality to the whole Church as well as to receive what the Spirit has said to the other churches.

A patient reading of the opening verses of Hebrews 6 is bound to shock us by what the writer believed to be the ABC's of the Christian faith. In his judgment, we ought no longer to engage believers moving on into adulthood with these fundamentals. Oxford reminds the Church that we ought to leave behind the elementary doctrines of Christ and move on to maturity in our faith and witness. It is a challenge we dare not evade.

Worth Quoting

WHAT I mean by God is not the manager of a small, fourth-floor department of life called religion. What I mean by God is the owner and the operator of the entire business! God is either God of all or He is not God at all.

—MELVIN E. WHEATLEY, Los Angeles, Calif., to the National Convocation of Methodist Youth.

"MY GREATEST DESIRE is for health and an opportunity to serve the people in my declining days. My only regret is that I cannot dive deeper into the water of public affairs, instead of wading the ripples."

—ELIJAH DUNLAP, *Here Comes Elijah* by FRANCES DUNLAP HERON. (Bethany Press.)

I HAVE here stood present to the weight of years, to the rapture and devotion of living, to my doing and suffering, to my studies and thoughts, to my failures and pains and my laughter and joy, to my loves and my prayers, trying to find a way of saying what it means to a man to be a man. It has been the devotion of my life to try to listen to earth, to people and to God, and to try to respond with a trusting and thankful heart. I have found the earth and its creatures beautiful to meet; I have found it

good to be a man in communion with men and women and children; I trust God. To me, the life of a man is a smile of God.

—ROBERT RAYNOLDS, *The Choice to Love*. (Harper & Brothers.)

FEW OF US would choose to live in Kafka's world or in Faulkner's, but if we in fact do live in a world of frustration and violence far removed from the Garden of Eden or the covers of the *Saturday Evening Post*, it is well that we know it. One can hardly reach a cherished destination if he does not know his point of departure. Our point of departure, I suspect, is most accurately chronicled by our novelists; our destination is the divine-human encounter which is our salvation. The novelist will not save us, but he may well bring us to the knowledge that we are in need of salvation.

—WILLIAM R. MUELLER, in *The Prophetic Voice in Modern Fiction*. (Association Press.)

THERE IS AN increasingly explicit claim that the Hindu religious tradition provides the answer to the needs of man everywhere, the basis for a condition of peaceful coexistence for the whole human race. In different forms, a similar world-claim is being made by Buddhism and by Islam. Christianity is certainly not today, if it ever was, the only missionary religion.

—LESLIE NEWBIGIN, *International Review of Missions*

IT IS WHEN man becomes aware of his personal relationship with God that transformation really begins.

—ALBERT EDWARD DAY, *Existence Under God*. (Abingdon Press.)

Finding little official information available, *Christian Advocate* made its own study, with the help of Annual Conference Secretaries, and here is a survey of advantages and disadvantages now reported.—Editors

ADVOCATE

SPECIAL REPORT

The Women in the Methodist Ministry

THERE HAS BEEN opposition, and there will continue to be for some time to come; but the lady minister has been called, and she is here to stay.

Of the 27,415 ministers in full Conference connection in The Methodist Church, 29 are women. Nineteen other women are on trial. But the total jumps when the count turns to supply pastors. Of 6,802 preachers listed as supplies, 159 are women.

Total number of women in the Methodist ministry according to *CHRISTIAN ADVOCATE*'s count is 280, which includes full Conference members, those on trial, approved supplies, women in special appointment, ordained local preachers, and those now retired. This total figure for all categories in 1958 was 201.

These recent figures have been reached through a survey in which secretaries of 92 of the 100 Methodist Annual Conferences responded to the *ADVOCATE*'s request for information. District superintendents also assisted.

Before Methodist women were voted full clergy rights at the General Conference in 1956, they had been receiving ordination as local preachers for 30 years. However, they could not vote at Conference, be guaranteed appointments, or receive the retirement benefits.

With the shortage of ministers, it may be difficult to understand why more women are not filling the gap. One major reason: Congregations prefer men. Some congregations, it has been said, would rather have a mediocre man than a competent woman as pastor. Official boards, speaking for their congregations, too often plead, "Don't send us a woman."

Within the denomination, too, there has been the fear among some clergymen that women could take over the church. And some superintendents believe women cannot equal men in keeping men of the congregation interested. In a Western charge served by a woman preacher, the men of the community felt that the preacher could not reach the ranchers. A man replaced the woman preacher, but had no greater success with those ranchers.

One district superintendent observes that, when a church once accepts a woman, it is usually pleased with her work and glad to keep her. But he adds that, even though the congregation loves their woman minister, they usually do not want another woman to succeed her. Women make good leaders, another district superintendent says, because "they just have a way—a sincerity and earnestness—that sometimes we men do not have."

Several district superintendents hold the view that women can work more effectively in other areas of the church's life. Other opposing views include such remarks as: "Already

too many people have the feeling that the church is a woman's organization. Women preachers would accentuate this erroneous conception." And, "It occurs to me that we need strong, virile men as ministers if the church is to pull its full weight in the world. In a word, it seems to be a man's job."

Says another district superintendent, "Some women are proficient at keeping the organization of the church running effectively, and their preaching compares favorably with male preaching."

Warning that the church should be very careful in selecting the women it ordains to the ministry, a district superintendent adds, "It is my judgment, as a result of conversations with Quarterly Conferences and Pastoral Relations Committees, that most of our churches are not ready to receive women as pastors. We should not ordain many yet, and we should accept only the most promising."

FROM the point of view of a woman minister, however, women pastors are accepted today much more readily than they were a few years ago. The Rev. M. Elizabeth King was granted a license in Chicago in 1930. "But even now," she says, "the greatest problem in the ministry (for women) is our unbrotherly brothers. I might say, however, that I am amazed and pleased at the ready acceptance of the young ministers." She adds, too, that from congregations she has had wonderful co-operation.

The woman minister's greatest asset, Miss King believes, is the strong sense of her calling. "We had to be called or we could not have endured the pioneering struggles."

The Rev. Elsie Hartman of Blooming Prairie, Minn., also feels that women are accepted more easily today than they were when she started her work in the ministry nearly 33 years ago.

Another woman minister who might be called a pioneer is Mrs. C. O. Newell, pastor of the Hazelwood charge in the Western North Carolina Conference. Mrs. Newell was granted a local license in 1930. She has served for years, either with her preacher husband or in an adjoining charge.

There is a problem in placing women, and there is prejudice just as there is in other professional fields in which women have entered a man's world, Mrs. Newell agrees. She takes the view, however, that with trained, called women, placed effectively, the barrier will be broken down in time.

The Rev. Winifred Mason of Macomb, N.Y., admits that young men are preferred, and perhaps rightly so, but she questions, "Should they not earn positions of greater service? Must they immediately attain them? Girls will enter

the ministry, and when they do I hope they will be advanced according to ability."

According to Mrs. E. U. Robinson, pastor at the Gallatin (Tenn.) Methodist Church (membership 37), many years may pass before women will be considered for other than the small, struggling congregation. She does not believe women are more readily accepted as ministers by the men of a congregation than they were a few years ago.

PERHAPS IT IS in the area of the small church—the church that has a dwindling or almost no congregation and a salary to match—that the woman minister has and meets her greatest challenge. In many of these posts the salary would not support a man with a family.

In some cases women are believed to be doing better work than men in the small churches. One district superintendent, commenting on the work of a woman pastor in a small mission said, "I am sure that minister did a better job in that situation than most men would have done."

With regard to salary, one district superintendent says that he had considered a woman for one of his lowest salaried churches, but the official board would not consent.

A spectacular example of success in the small charge is that of Mrs. Margaret Henrichsen (see cover), who went to Maine to serve two churches along the curve of Frenchman's Bay. She was disturbed by the many little white churches that were closed and by the children growing up without a church. She now serves seven of these churches.

Mrs. Henrichsen preaches six times each Sunday, supervises seven Sunday schools, drives 84 miles on Sunday, visits and counsels her flock of over 600 families.

She believes that women best fit into the rural churches because there is less administration and more personal work to be done there. Women, she says, are naturally geared to the personal—characteristics of rural church work.

"If our ministry is valid," Mrs. Henrichsen adds, "the fact of our particular gender is beside the point. Ministers are ministers whether women or men."

When Miss King, previously mentioned, was placed in the small rural town of Leonardsburg, Ohio, in 1952, the church was nearly defunct. She preached her first sermon to a congregation of eight persons. Membership is now 59, and the church has a new vestibule and was lately redecorated. The minister's salary, in the beginning almost nonexistent, has nearly doubled.

Miss King works as a part-time supply pastor, but she questions: "Did you ever know a pastor who could work only part time and have a pastorate grow?" Hers could be a 24-hour pastorate, which is what she would like if she could afford it, but because her salary is so slender she must also work as legal secretary.

Miss Hartman (Blooming Prairie, Minn.) has baptized 572 church members in her 12 years serving a three-point charge in Minnesota. In Deerwood, she saw the membership triple, and she has since watched a number of other tiny, isolated churches bloom under her ministerial care.

Women ministers, Miss Hartman feels, may be able to do their best work in personal visitation because women are home during the day.

The best work done by woman pastors, a district superintendent agrees, is in this area of visitation. "Through their work hundreds of people have come into the church. I believe that a good woman in this field is as good as the best man."

"My desire was to serve where there was a need but very

little money," Miss Mason says, and that desire was fulfilled in the Macomb (N.Y.) charge. To this pastor a small parish is a challenge.

On her first Sunday in Macomb, Miss Mason preached to a congregation of only one. The following Easter found 70 persons in the Macomb pews, and the church now has an average attendance of 30. "My hope is to be able to build up this rural church until it will be able to support a man."

As long as women stay in the small, poorly paid charges, they will have no problem with competition. It is when a woman is in line for one of the better paying charges, which would be more than acceptable to one of her brothers in the ministry, that she arouses hostility, according to the Rev. Louise Long, Protestant chaplain at Modesto State Hospital in California. She knows from experience. She has seen the value of her preaching and counseling, and she has been assured of the need for women in the ministry.

Women, Miss Long declares, are even better suited than men to the counseling ministry. This, because counseling requires a type of motherliness which women come by naturally and which men need to acquire. Many district superintendents, on the other hand, believe that women are not effective in this area. Again, on the opposite side, Mrs. Henrichsen agrees that mature women in the ministry can do a more effective job of counseling than men. People, she says, will talk about personal, health, financial, and spiritual problems very easily with a mature woman.

CONTRARY to the belief that the woman's best place in the ministry is in the small or rural church, the Rev. Lorene Schacht, formerly pastor of the Elsdon Methodist Church, Chicago, thinks that a thriving city church is a proper field. And she speaks from experience.

"I believe the effectiveness of a person as a preacher, counselor, and organizer depends on the individual, not on sex."

The Rev. Mrs. Marjorie Drickey of the Central Park Methodist Church, Chicago, has the same testimony. "The Gospel is the same whether a man or a woman is preaching it," is her comment after three years in this church.

A new experience for women ministers was Mrs. Drickey's when her first congregation actually welcomed a woman minister because they had had one before and said they preferred a woman.

It is true, Mrs. Drickey observes, that with a woman preacher in charge laymen feel they must take more responsibility, and this gives them the feeling that their church is their own.

Similarly, a district superintendent tells of a woman preacher whose congregation is very happy with her, although there is feeling that she does not reach the men of the congregation as a man pastor might. But they like her so well that the men work harder at their own lay activities in order to balance up for what they think might be the weakness of a woman pastor.

In spite of her ministry in a large city, Mrs. Drickey feels that the woman minister's best work is done in the smaller churches. Still, if a woman is called of God to preach, there won't be any placing problem, she says.

There is opposition, but there is also a shortage of ministers. There is a need, women have the training, and they have proved themselves able and willing to serve. As one district superintendent says, women should be admitted to the ministry on an equal basis with men, but he hopes there will not be too many who apply for admission until they can be properly assimilated into the Conferences.

Counselor at Work

*A senior marriage has its hazards
to be overcome, but there can be
happiness in such a union, too*



MRS. B is one of the most active members of a senior citizen's center in our city. It is a recreational center for people over 50, and Mrs. B is 61.

As assistant director of the center I have known her for some months. She seems to like me, particularly because I came from her state.

On a particular afternoon in October she was waiting in the office when I came on duty.

Mrs. B. Howdy, Reverend! Do you have a few minutes so we could talk?

Counselor. Sure! What's on your mind?

Mrs. B. I'm thinking about getting married, and if I do, I want you to do it.

Counselor. I'll be glad to help you all I can. Who is the lucky fellow?

Mrs. B. (Rather embarrassed) His name is Mr. C, and he's 75 . . . I met him through a lonely hearts club . . . But I believe he's all right! He's from Oklahoma, too, and seems awfully nice. I'm not ashamed that I found him in a club, even if it did cost 15 dollars to join. You know, Reverend, God didn't mean man and woman to be separated, and I've been a widow for five years. I've been widowed twice, Reverend.

Counselor. There's no reason to be ashamed. It is harder for older women to find good men than it is for younger women. Have you met him yet?

Mrs. B. Yes, he's here in town now. He's got a big fruit farm way up in Washington and has dropped by on his way south for a vacation. But I'm afraid. . . You see, I don't want to get stung again!

Counselor. What do you mean, Mrs. B?

Mrs. B. Well, several years ago I got "taken" by a confidence man. Somebody said I'd better investigate Mr. C, or the same thing might happen. Do you know of a good lawyer who might check up on him and make sure he isn't a crook?

Counselor. I can understand your concern after having an experience like that! You are right in being careful in planning a successful marriage. However, I do not know anyone myself. Why don't you talk to Mr. G, our case worker? He comes in on Tuesday and Thursday afternoons. Shall I make an appointment?

Mrs. B. Well, can't I just drop by sometime Thursday afternoon?

Counselor. I'm sure that will be all right. You might have to wait awhile.

Mrs. B. That'll be all right. I don't have anything else to do anyway.

(Mrs. B did see a lawyer through Mr. G's referral. Mr. G reported to Mrs. B and me that Mr. C was indeed the person he claimed to be and did live at the address he reported. The next interview occurred in December with both Mrs. B and Mr. C.)

Second Interview

Mrs. B. Reverend, I'd like you to meet Mr. C. Do you have a few minutes to spare us?

Counselor. How do you do, Mr. C? I've heard so much about you from Mrs. B. Sure, I'll be glad to talk with you both. I have 30 minutes.

Mrs. B. Well, we might be getting married one of these days!

Counselor. Is that right?

Mrs. B. Well, there is one problem. My kids are all against our marriage.

Counselor. Why?

Mrs. B. I don't know. They usually don't care about me. Every time I go to visit them they don't want me to stay long—and then they want me to pay for my expenses. I've got a right to my life, too!

Counselor. Sometimes it's hard for kids to understand the problems and loneliness their folks might have.

Mrs. B. Yes, I've got a right to my own life. God didn't mean for man and

woman to be separated. I think marriage is beautiful. It's like walking hand in hand toward the sunset of your life.

Counselor. Perhaps the children are afraid the marriage won't work out. It's harder to adjust to new relationships when we get older—we're too used to our own ways. Have your children met Mr. C yet?

Mrs. B. No—but I have decided that I won't get married if my children are against it.

Counselor. How do you feel about it, Mr. C?

Mr. C. Well, my kids are all for it. They think it will be good for me. We're pretty old, and like you say, we should watch our step, though.

Mrs. B. Yes, we want this to be our last marriage.

Counselor. Would this be your second marriage, Mr. C?

Mr. C. Yes. My wife died last year with cancer. I have five grandchildren and two great-great grandchildren—a boy and a girl.

Mrs. B. This will be my third wedding if it takes place, but I haven't been divorced. I've been twice widowed. I've had bad luck.

Mr. C. This'll be the first church wedding, if it takes place—I mean by a minister. Mrs. B wants it held down here at the center if we do have it.

Mrs. B. Yes, I've already talked with Mrs. H, the director . . . but we aren't going to have a wedding unless my kids agree.

Counselor. Perhaps you're doing the right thing in waiting awhile. It is very important that your kids understand you, although I think too you have your own lives to live. It would be nice if they could get to meet him.

Mrs. B. Well, we'll see.

(This was all I heard of their thinking of marriage until the middle of February. During the months of December, Jan-

uary, and February Mr. C stayed in town and saw Mrs. B almost every day. Almost every Thursday and Sunday they both came to the center, joining the activities enthusiastically.

(They seemed very fond of each other. During this time I got to know Mr. C much better. He was a quiet, retiring sort of man in contrast with Mrs. B's extroversion. In social relationships Mrs. B usually took the initiative. Mr. C was very helpful around the center and often volunteered to drag up the chairs for the Sunday program. Then one Sunday in the middle of February both came into the office very highly elated.)

Third Interview

Mrs. B. We've got some good news! We're getting married after all. All six of my kids have agreed we should get married. Isn't that wonderful? And all six of my kids are coming.

Counselor. Great! I'm glad to hear it. What caused them to change their minds?

Mrs. B. Well, we didn't have a chance for them to get to meet Mr. C, but I think they've had a change of heart. They're really just concerned about my happiness after all. When they saw we were pretty serious they just gave in.

Mr. C. Yes, and we want you to marry us. We don't know any other preacher, and you being from Oklahoma makes it seem better.

Mrs. B. More than anything we want our ceremony to be sacred and beautiful. We want it here because this is just like home to us. This is where all our friends are, and we want to invite everybody who comes here.

Counselor. Mrs. B, I would be happy to marry you and Mr. C. I think in the last three months you have gotten to know each other pretty well. Also I think you are aware of many of the problems of adjustment in a senior marriage.

Mrs. B. We both know what to expect, and we both want to make this our last marriage.

Counselor. The next thing to do, I guess, is to go over the ceremony. What date do you have in mind?

Mrs. B. We sort of like the first Sunday in March—instead of the program. Would that be all right? Mrs. H, the director, said it would be all right if you say so.

Counselor. That will be fine. Now how about the practice ceremony?

Mr. C. I don't think we'll need much practice, we've been through the ceremony. Can't we just come in sometime and read it through?

Mrs. B. My oldest boy said he will give me away, and the other five kids said they'll be coming. . . . Could we use all of them in the ceremony, like ushers or something?

Counselor. I'm sure we can work some-

thing out. Why don't you come in next Thursday and we'll read the ceremony through and plan some of the details.

Pastor's Comments

MANY people discourage older people marrying because of the poor risk. The Lovelorn clubs are especially frowned upon. Yet older persons are lonely, and it is more difficult for them to meet. Might the risk of the marriage be worth the chance for real companionship? One compensating factor is the absence of the possibility of children, a problem that often complicates marriages.

Would it have been all right to marry the couple despite the objections of the children on the basis "they had their own lives to live"? Is it justified ethically to marry a couple realizing the great risk involved? Finally, is marriage for older people the desirable thing to do in search of companionship?

Marriage counselors have neglected, it seems to me, studies in marriage counseling for older people. What are the best answers in light of the issues mentioned above? What are other questions or problems that should concern the minister or other counselors in counseling our older people for marriage?

Charles W. Stewart

(Professor of Pastoral Care, Iliff School of Theology, Denver, Colo.)

COMMENTS . . .

THIS is an unusual counseling situation. Not many counseling books treat in significant detail the working with older people before marriage. The writer has done us a real service in reporting such a case and in raising these important questions. Let me deal with the questions first, and then his counseling approach.

Marriage for men and women after menopause is contracted largely for companionship and for security. Sexual relations may be enjoyed in later life, even though children may not be conceived. However, this aspect of marriage assumes a secondary place.

This couple were both lonely, and they sought mates through a "lonely-hearts" club. Lovelorn clubs have been criticized, and rightly so; for they have brought much unhappiness, and some have bilked persons out of hard-earned savings. Fortunately for Mrs. B, she had the guidance of Senior Citizens in getting a lawyer, the guidance of a group worker, and a locale where she could get acquainted with Mr. C.

Children sometimes complicate the matter of senior marriages in that they may exercise the power of veto over the whole affair. Surely an intelligent older couple who are no drain financially on their children should be allowed to make their own decision about remarriage.

In this situation the children were swayed by the man's serious intentions and approved of him sight unseen. One wonders about Mrs. B's impetuosity from the interview. She may have had to have "brakes" applied to her decisions by the children on previous occasions.

Companionship is not enough to contract a senior marriage. This need to meet and associate with peers may be satisfied by a Senior Citizen's group. But, particularly among women, the need for both financial and emotional security may move them to want to establish a new home in later life. The lonely widows who take round-the-world cruises and haunt clubs and societies are looking for the stability of a mate's hand.

In appraising the desirability of a senior marriage, the counselor needs to be aware of its unique aspects. Though sexual interests, desire for children, and vocational drives are noticeably absent, the older couple face some of the same problems that the younger couple do.

The counselor asks: Do they have mutual interests? Are their personalities compatible? Do they have a common religious faith? Beyond this, the counselor needs to inquire more about their health: are they physically deteriorated or handicapped? Is senility present? Are they spiritually impoverished by apathy, cynicism, or lack of a philosophy of life? More than a vocation, the senior citizen needs an avocation and leisure-time interest for his later years.

The big question to ask of the couple is: Is either so rigid—"set in his ways"—that he cannot make the adjustment required when two people settle down in domestic life? If they are so dogmatic or determined in their behavior as not to give a little, chances are the drive for companionship and security will not be strong enough to bind them in marriage.

The couple appeared, judging from the material presented here, to be different personality types: she an extrovert, he an introvert. However, they "liked" one another, the counselor says, and judging from the number of marriages contracted, they liked marriage.

The counselor worked with the couple in a casual and friendly way, though it is apparent that he labors under the onus of his youth. It is hard for a young man to counsel people who are his parents' age. This young man let real counseling go by default. He did what often happens when one works with a group—talk to people casually as they come and go.

Their attitudes toward the marriage and toward one another could have been explored more deeply in the session before the ceremony. One should say, however, that in the account given, the counselor handled the situation well. Particularly in the waiting period, he must have silently observed the couple's growing friendship and made up his mind the affair was serious.

By Helen G. Jefferson

Something New for Christmas

**The pages of our hymnal
offer wellsprings of carols,
both old and new.**

WILL YOUR church learn new carols this Christmas? There are four Sundays in Advent in which we can enjoy Christmas carols. This gives opportunity to learn at least one new carol.

Hearing carols on radio and television may have made some of the lesser known carols familiar to members of the congregation. Such a carol is "What Child Is This" (No. 109 in *The Methodist Hymnal*) by William C. Dix.

This English layman lived in the 19th century and wrote numerous hymns. One reason for the growing popularity of his carol is the tune *Greensleeves* to which it is set. This melody was originally put to secular words and was first licensed in September of 1585. Twelve days later it was licensed again with religious words.

Shakespeare mentions the tune twice in *The Merry Wives of Windsor*. In Act II, Scene I, Mrs. Ford states, "... they do no more adhere and keep pace together than the 100th Psalm to the tune of Greensleeves." In Act V, Scene 5, Falstaff says, "... let it thunder to the tune Greensleeves."

The unusual modulations have given this tune a haunting quality and made it deservedly popular. It has been used for another Christmas carol "The old year is now fled away." First published in 1642, it was reprinted in *The Oxford Book of Carols* in 1928 (Oxford University Press. \$3.50).

Another carol by Dix is "As with gladness men of old" (No. 90 in the Hymnal). It is set to the tune *Dix* and arranged from a chorale by Conrad Kocher, a 19th-century German musician. This tune is also used for the popular hymn, "For the beauty of the earth," which is probably known.

The first hymn in the Advent section of the Hymnal is "O Come, O Come, Immanuel" (No. 83), a 12th-century Latin hymn. It is set to *Veni Immanuel*,

a 13th-century plainsong that is one of the oldest tunes in our hymnal.

Another carol from the Latin is "Good Christian men, rejoice" (No. 110). It is set to *In dulci jubilo*, a 14th-century German melody.

The second hymn in the Advent section is Charles Wesley's "Come, Thou long expected Jesus" (No. 84), which is set to *Hyfrydol*. This tune is by Rowland H. Prichard, a 19th-century Welshman.

This majestic tune should be learned since it is also used for "Praise the Lord, ye heavens, adore Him" (No. 11) and "Not alone for mighty empire" (No. 543). If *Hyfrydol* seems too difficult, this Wesley carol can be sung to *Autumn* or *Austrian Hymn*. Wesley's other carol "Hark! the herald angels sing" (No. 86) is too familiar to need comment.

James Montgomery, one of the greatest hymnists, has also contributed two carols. "Hail to the Lord's Anointed" (No. 85) is set to *Ellacombe* from the *Gesangbuch der Herzoch*, 1784. Montgomery's hymn is based on the Psalm 72. It is not always classified as a Christmas carol, and its use need not be restricted to Advent.

The second of Montgomery's hymns, "Angels from the realms of glory" (No. 87) may be more familiar. Its tune is the well-known *Regent Square*.

Another writer who has contributed two carols, which should be better known, is Christina Rossetti, one of the few truly great women poets. "In the bleak midwinter" (No. 104) is set to *Cranham* by Gustav Theodore Holst. This English composer was from a long line of Swedish musicians, and he lived from 1874 to 1934.

The other Rosetti hymn, "Love came down at Christmas" (No. 94), is set to *Garton*, an Irish melody.

There are several other carols by women. One of the most popular is "Thou didst leave Thy throne" (No. 95) by Emily E. S. Elliott. She was the daughter of an English clergyman and the niece of Charlotte Elliott, the well-known hymn writer. Emily Elliott her-

Helen G. Jefferson, a graduate of the Pacific School of Religion, is a member of Trinity Church in Berkeley, Calif.



self published two volumes of hymns. Her carol is set to *Margaret* (Elliott) by Timothy R. Mathews, a 19th-century English clergyman who wrote more than 100 hymn tunes.

The American poet Katherine Lee Bates, best known for her national hymn *America, the Beautiful*, has contributed a carol, "The Kings of the East are riding" (No. 101). It is set to the tune *Waldace* by Clarence G. Hamilton.

Another carol by a woman is "In Bethlehem 'neath starlit skies" (No. 103). Grace M. Stutsman wrote both the words and arranged the music from *Waits' Carol*.

Our hymnal contains carols from several nations. "All my heart this night rejoices" (No. 91), is translated from the German. It was written by Paul

Painting Stand



OFTEN a picture or painting will illustrate a talk effectively or can be used as a temporary decor for mantel or table. Pictures can be unwieldy if they are of large size or if they are too heavily framed.

An easy solution is to make a sturdy picture stand. You will need a 16"—1 x 8 board, six flat-head screws, and a 5" x 16" strip of $\frac{1}{4}$ " plywood. These materials, properly fashioned and assembled will become a usable fixture.

On a large piece of wrapping paper, lay out one-inch squares to match Fig. 1.

Then, starting at the bottom, draw the outline of the stand, one square at a time. Cut the pattern to shape and trace it on the one-inch board. If you plan to use the stand with large pictures, lay out $1\frac{1}{2}$ squares for the pattern to serve as a guide.

Saw the pieces to shape and drill the plywood. Countersink the holes for the screws. Sand all of the edges of both plywood and one-inch lumber. Screw-fasten the plywood to the sides, then paint white, stain and shellac, or varnish the stand to finish it.

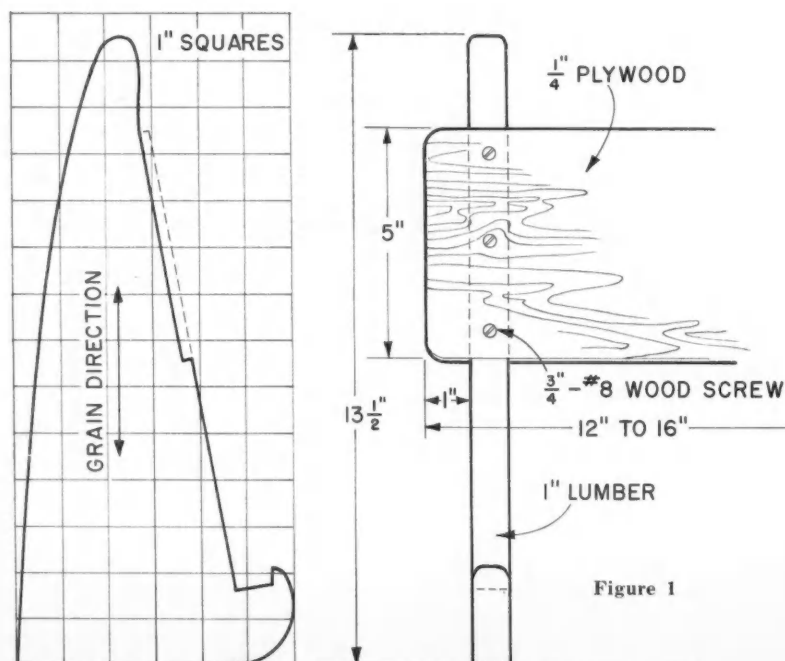


Figure 1

Gebhardt, a Lutheran minister of the 17th century, one of the best German hymn writers. The carol is set to the tune *Stella* (Parker) by Horatio W. Parker, an American musician and composer who lived from 1863 to 1919.

There is a Polish carol in our hymnal, "Infant holy, infant lowly" (No. 105). The English words are by E. M. G. Reed, who also arranged the music from the tune *W. Zlobie Lezy*.

An old carol not as much used now as formerly is "Christians, awake! Salute the happy morn" (No. 93), by John Byrom. He was an 18th-century English poet and inventor of a system of shorthand. He was a friend and teacher of both John and Charles Wesley. His hymn is set to the tune *Yorkshire* by John Wainwright, an English composer.

Another carol not much in use is "Long Years Ago o'er Bethlehem's hills" (No. 99), by Leigh R. Brewer. He wrote this carol in 1892 while a Protestant Episcopal bishop in Montana. The tune used is *Weihnacht* by Karl Harrington, a composer and professor of Latin for many years at Old Wesleyan University. Among his other hymn tunes in our hymnal is *Christmas Song* for "There's a song in the air" (No. 98). He was born in New Hampshire in 1861, and died in Berkeley, Calif., in 1956.

Another less frequently used carol is "Gentle Mary laid her Child" (No. 107) by Joseph S. Cook. This was published in 1930 in *Hymnal of the United Church of Canada*. It is set to an interesting 14th-century air, *A Spring Carol*, arranged by Ernest Macmillan. This tune is the one used for the popular carol *Good King Wenceslaus*, and it is one of the chief reasons for that carol's popularity.

One other hymn not included in the Advent section should be mentioned "Brightest and best of the sons of the morning" (No. 119). This is really an Epiphany hymn. Epiphany is celebrated January 6 to commemorate the visit of the Magi. This hymn was written by Reginald Heber (1783-1826), a Church of England minister who went to India as Bishop of Calcutta in 1823 and died three years later. He wrote many familiar hymns, including "Holy, holy, holy," "The Son of Man goes forth to war," and "From Greenland's icy mountains."

The tune *Morning Star* by James P. Harding (1861-1911), an English composer, is pleasing and not too difficult.

With all this wealth of carols in our hymnal there is no need to confine our singing to the ones already known and loved. Certainly these, too, should be sung during Advent. The congregation would feel a sense of loss if they were not used, but new ones should be added also. The choir can learn them and lead the congregation. The Methodist Youth Fellowship would have fun getting together to learn new carols for use when they go caroling on Christmas Eve.



Thy Kingdom Come

1. A YOUNG COMMUNIST stood up in a student group that was discussing world problems. "You Christians will not win," he said. "We will win. I will tell you why. I live, eat, drink and, if necessary, will die for our cause. I have no luxuries in my life. You Christians give only leftovers."

2. In a real sense this youth is working for a kingdom on earth . . . almost fanatical about it . . . wiping out obstacles as they arise. The Communists do not care how much the Church talks about the kingdom of God beyond history. They are busy in marketplaces and slums, in backward areas, and in college dorms, doing something about a kingdom of this world.

3. It is the swiftest-moving mission project since the early Christian Era—planting seeds of revolution and rebellion against old ways. Communists ridicule religion as part of man's problem, not an answer. They laugh at God and point to the Kremlin as "The Great Emancipator" and champion of world justice and peace. They are out for the souls of men, women, and youth around the world. And, contrary to what our militarists warn, they will not take it with a sword if they can win loyalty with bread or rice or tractors.

4. Jesus believed in a Kingdom. He taught us to pray, "Our Father . . . thy Kingdom come on earth," and he said: "It is his will to give us the Kingdom." He thought of himself as its Messiah, the one anointed to direct it—and the Church as persons living in the Kingdom, having Kingdom desires and ideals within them, and his disciples, believing this, were said to have "turned the world upside down."

5. So we have two kingdoms, each seeking to win the hearts and minds of men. Has the Christian lost the sense of mission?

Perhaps we have fallen for a watered-down Christian teaching that acts as a salve saying, "Peace, peace of mind," when there is no peace.

This giving of a tranquilizer to dull the pain of inter-group tensions and struggle helps us to forget a prediction of scientists that on a single night of a

More than 800 persons heard this sermon on a recent World Peace Sunday. The young preacher has spent most of his early ministry as an associate.

Ministers are invited to send us their sermons for appraisal. Sermon abstracts will be printed without the names of preachers, but teachers of homiletics and other specialists who comment on the texts will be identified.

Although the sermons will not always be printed in full, we trust they help to make Methodist ministers, long known as good preachers, into better ones.

—Editors.

war with intercontinental ballistic missiles we could lose over 40 million citizens.

6. A review of the life of Jesus makes some of his words stand out in bold relief today—words we have taken as ideals for the end of time. Maybe we need to re-think them in the light of our present nuclear age.

7. For a moment, let's return to Nazareth, Jesus' home town. He is home for a week end with the family. He attends church as usual. Someone hands him the scroll containing the Law and he reads the lesson. Then, he is given a scroll containing the writings of the prophets. He reads from Isaiah: "*The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.*"

He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-22)

Jesus hands the scroll back, and sits down in an act of humility before making his interpretation. "*Today, this scripture has been fulfilled in your hearing.*"

8. Jesus upsets the congregation! Amazed and angered, the neighbors of his home town start whispering: "Isn't he Joseph, who is the carpenter's son?" "Don't we know his mother, Mary?" "Is he saying he is the Messiah of God?" "That's equating himself with God . . . and the law says we must get rid of such persons." So they end that worship service with an attempt to push Jesus from a rocky cliff. Fortunately he does escape.

9. When we return to our international situation today, we are likely to be discouraged. And many today have adopted the fatalistic attitude expressed in the song, *What Will Be, Will Be*, concerning a third war or the chances for peace. But scientists in research know that the cure for cancer is not likely to be found by men who sit with folded hands saying, "God in his own good time will give us a cure."

10. At the research clinic of Christ Hospital in Cincinnati, and elsewhere, medical scientists work hour after hour in meaningful, regulated research for cures for dread diseases.

11. Scientists of peace say we need to do more than sit around waiting for peace to occur. We need to ask the causes of unrest and the causes of peace.

12. What are the causes of war? Some say bad men and evil systems produce these conflicts. This was the attitude of the Pharisees of Jesus' day. The only question we need to ask then is: "If we are the good, why do we of the West have such strange bed fellows as the dictator of Spain—one whose deeds are as evil as Russia's?"

13. Others think wars are caused by our capitalistic system. We buy raw materials for little or nothing and sell our products at the most the traffic will bear.

14. But we are told by students of the problem that war is a by-product of population problems, hunger and overcrowding, disease and ignorance, inequalities. The have-nots decide to take by force those things which they do not see in their future. Strangely enough, however, war does not occur (despite these conditions) unless a messiah arises who promises the people hope and helps to deliver them.

15. Dr. Darrell Randall, who returned from a tour of Africa and the Middle East some time ago, shocked us by his reports on the Africans and Asiatics. These people are wanting, within their lifetime, the fruits of our economy. They will be willing, if necessary, to fight for them. Our reaction, as the world's strongest single nation, may be, "Let them pick a fight. We'll stop it." To say this is to admit that "Might makes right" and

that "Rome was stronger than Christ."

16. There are three major revolutions going on today: 1. One against colonialism—and for nationhood; 2. Another against race discrimination—and for total equality; and 3. Another against poverty and economic backwardness—and for land reform and a decent standard of living.

17. If war has causes, so too has peace. Peace does not just happen. What shall contribute to making the kingdoms of this world become the kingdom of our Lord and of his Christ?

18. I look to a small but mighty group, peacemakers for centuries, as teachers of peace. The Friends, better known as Quakers, have taken Jesus' word literally when he says: "Be ye peacemakers. . . ."

19. What can the Quakers teach us about the causes of peace?

20. First, simple truth as opposed to propaganda. When government contracts are likely to slip, and some industry relying upon them is strong enough, war-scare stories and isolated incidents "front page" our papers. But when Russia makes any genuine effort for peace, it is ridiculed, not printed, or placed in an inconspicuous place.

21. Second, understanding causes peace. Gotz Hopf, an exchange student from Germany, will have a better understanding of us as we are, and we of him. Understanding of persons as persons is a basis for peace.

22. Third, a co-operative sharing of information, techniques, and materials to backward areas of our world. It is estimated that 80 per cent of our foreign aid to others since World War II has been the shipment of arms, not food, not educational leaders, not tractors and implements designed to meet real needs. We must help where help is needed.

23. Fourth, full-scale trade among the nations, enemy and ally.

24. Fifth, support of United Nations.

25. Sixth, disarmament. This is our alternative to annihilation. Weapons now designed to travel miles above the earth at space-age speeds and can strike anywhere in 25-30 minutes. Let us not argue

that we will refuse to use nuclear weapons in another war when our armed forces are being trained with equipment having atomic and hydrogen warheads. Perhaps you and I have forgotten that one H-bomb has the potential power of all the bombs dropped by all nations during World War II.

26. Unrest begins at home. Here in our city a group of men are engaged in one of the worst sins against community that I know. The color line is breaking in a nearby suburb. So some men start the break in new areas by two methods: First, they hire Negro women with babies to parade up and down the blocks, then they call the families to tell them that their neighbors are selling to Negroes and want to know if they would like to sell before prices fall off. Home after home is sold, before a Negro moves into the area. The realtor sells two homes at two profits, at the expense of peace!

27. A friend of mine who worked with the Quakers for three years said recently, "Peace, like war, begins in the minds of men. War has small chance of commencing in the mind which believes that there is 'that of God in every person.'" That young man was a prisoner of war in Germany during World War II.

28. We must speak for peace, and work for peace if God's kingdom is to come on earth. We must not only be voices of peace but also arms of peace.

29. A devastated village in Europe was being rebuilt by its inhabitants. In clearing the rubble to rebuild the church, they found a statue of Christ which has been partially destroyed. They placed the statue within the new church, scarred, broken, and without arms. Under it, they ascribed: "We are Thine Arms."

COMMENTS

By E. EZRA ELLIS

Vice President, Southern California School of Theology, Claremont, Calif.

THIS SERMON is a plea.

It begins with two kingdoms—the Communists' and Christ's (1-5). There is analysis of why the Communists seem to be winning and Christ losing.

The Communists are said to be successful (2-3).

In contrast we find "Jesus believed in a Kingdom" (4). He taught us to pray for it. "He thought of himself as its Messiah. . . ."

The incident of Jesus returning to Nazareth (7-8) and his failure there leads into discouragement with our international situation, a word or two about science in relation to diseases and peace, the causes of war, problems of peace, and finally six suggestions that the "Quakers teach us about the causes of peace" (9-18).

There is then an incident concerned with injustices and unrest created by the exploitation of Negroes by realtors en-

gaging in "one of the worst (of) sins against the community" (26).

The conclusion is that we are to "speak for peace" and be "also arms of peace" (28-29).

It can be quickly noted that relevant and pressing problems have been raised. It is certain that people hearing such a sermon would have much to think about.

If a sermon is supposed to "spark" and "strike fire," we would expect this to happen in the one which we are thinking about. It deals with life and has both a timely and a timeless quality. It has something to say to our present human situation.

One of our leading preachers has suggested that he believes "most attendants today start for church hoping they will receive 'help' from the sermon . . . they gain greater help from a sermon if the ideas in the sermon are stated in narrative or pictorial, rather than abstract, terms . . . and they want a sermon to conclude with practical suggestions for action of some type." Our sermon under consideration has at least some of these features.

It has a good introduction in the two kingdoms. Weighing the emphasis, however, it seems that a person might be impressed that since the Communist approach is meeting with obvious success, it is to be preferred.

The Communists are succeeding and the Christians are failing. The argument carries us into discouragement, although no preacher really wants this to be so. The time spent on our weaknesses moves us into a depression of spirit that never quite lifts.

Having at one time been a Quaker for a number of years, I find it interesting to note what the "Quakers can teach us about the causes of peace." Truth, understanding, co-operative sharing, full-scale trade, the United Nations and disarmament are the basic suggestions. Agreeing or raising questions about these, one can easily grope for some meaning in them to test his own thinking. And even here not all Quakers would be in accord through a "meeting of the minds."

From this point on the sermon seems to flatten out. The "color line" episode lacks pertinency, and the closing illustration, which does not closely connect with what has gone before, comes with an abruptness which makes for too sudden an ending.

The subject "Thy Kingdom Come" is vast. The sermon itself was probably meant for a particular purpose, but it never quite makes its appeal attractive.

Christ's kingdom falls under too many shadows in the sermon. It has too many handicaps. It has not won the deepest allegiance of even its professed believers. It looks like an impossibility.

Perhaps more time should have been allotted to "building up" the real Kingdom—and Christ!



"As my pastor, would you discuss a personal problem with me . . . ?"

Books

of interest to pastors

Twenty Centuries of Christianity, Paul Hutchinson and Winfred E. Garrison. Harcourt, Brace, 294 pp., \$6.

Reviewer: AUBREY ALSOBROOK, pastor, Central Methodist Church, Fitzgerald, Ga.

Before Paul Hutchinson died he did much work on a manuscript to which Winfred Garrison has added his own genius. The result: a remarkable job of presenting Christianity through the centuries in one readable volume. The book gives an excellent perspective of Church history. It is conveniently divided into chapters, which are linked together into a flowing story.

The volume deals with a variety of events in Church history such as the beginnings of the early Church, creeds, the Arius/Athanasius controversy, the Roman Empire, East and West, monks, mystics, Reformation, Renaissance, and religion, missionary expansion, Wesley and the Evangelical revival, and Christianity and modern thought.

Beginners in the study of Church history, pastors who want a refreshing book on Church history, and thoughtful laymen who want to learn more about the history of the Church will find this book helpful.

The history of Christianity across 20 centuries is brought to a close with the statement: "Scholarship may despair of ever completely recovering the figure of the historical Jesus, but never has the figure of Christ risen higher or in more compelling majesty over the debris of human failure. Never has the cross stood out more clearly as the symbol of man's ultimate hope."

Christ and Freud, by Arthur Guirdham. Macmillan Co., 193 pp., \$4.75

Reviewer: CARROLL A. WISE, professor of pastoral psychology and counseling, director of student counseling, at Garrett Biblical Institute, Evanston, Ill.

The author, a psychiatrist, sets out to study the psychiatric foundations of religion. His religious standpoint is that of classical mysticism, with which he identifies the teachings of Christ. His psychiatric standpoint is harder to identify, but it is not Freudian!

There is no question about the author's sense of conviction and urgency. At times this runs into the same possibility

of dogmatism he decries in others. However, his analysis of the psychological weaknesses of organized Christianity, the dangers and limitations of the theological approach, and the obsessional neurotic elements in clericalism contain many sound insights and deserve careful consideration.

In his emphasis on man's sense of separateness as being the root of much ill health he is in agreement with many other thinkers, both psychiatric and religious. But he needs to study more deeply the differences between classical mysticism which he espouses and Christian mysticism. His identification of the teachings of Christ and the teachings of Eastern religions is altogether too easy and superficial, and does not take adequate account of the differences.

It is one of the signs of the times to find psychiatrists writing about religion. They cannot honestly face their patients and avoid religion. Still it is a lot to expect that these men be profound scholars in the field of the Christian faith. The strength of this book is just where one would expect it to be: in its sound diagnosis of many of the neurotic trends in modern, organized Christianity.

A Handbook of Church Public Relations, by Ralph Stoodly. Abingdon Press, 255 pp., \$4.

Reviewer: WESLEY BRASHARES, Superintendent, Lafayette District, Northwest Indiana Conference.

Effectively "making friends for Christ and his Church" is the task of every local pastor, church secretary, and local church public relations committee.

This task of church public relations needs to be done more effectively. Dr. Ralph Stoodly, dean of religious publicists, has created in *A Handbook of Church Public Relations* a tool to help do this job.

Dr. Stoodly keeps the focus of the book on the public relations opportunities of the local church in the local community. He gives needed help on how to communicate effectively through sermon titles, hymns, news stories, photos, radio, TV, telephone, direct mail, word of mouth publicity, parish papers, and other mass media.

The author draws on his 20 years of "know-how" as a Methodist minister and national director of the Methodist Com-

mission on Public Relations and Information. He shares such timely guiding principles as "When one is making use of another's medium, he must realize that the owner and controller of that medium makes the rules. . . ." More important, the author takes the reader beyond such guiding principles to proved methods.

The chapter on creating "A Live Public Relations Committee" will help the busy pastor organize laymen to serve in this area of specialized outreach of the church. Chapters on "How to Make News When There Isn't Any," and "Public Relations and Church School," will help the local church public relations committee understand the scope of its area of service.

Other books have been written that deal with specialized phases of religious public relations. Dr. Stoodly has met the long-felt need to bring into one volume the detailed and specific coverage of each phase of religious public relations in a skillful and effective way.

Christians in Racial Crisis, by Ernest Q. Campbell and Thomas F. Pettigrew. Public Affairs Press, 196 pp., \$3.50.

Reviewer: ALBEA GODBOLD, district superintendent of the St. Louis (Mo.) District.

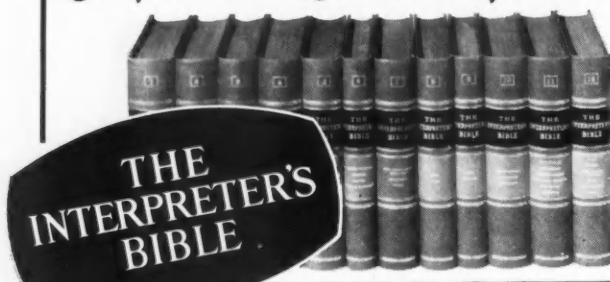
This is an analysis of what the Protestant ministers of Little Rock did about the racial crisis in their city in 1957-58.

It will give many a clearer understanding of why ministers act and speak as they do when dealing with controversial or moral issues.

The authors are sympathetic. They were brought up in the South, though at the time they undertook this study both were professors in the Laboratory of Social Relations at Harvard University. They are as objective as possible in their appraisal of the words and deeds of the ministers of Little Rock. As one reads the book, however, it appears that the authors believe the ministers of Little Rock could and should have acted more wisely and more courageously on behalf of integration during the crisis. The book seems to have no good words for the denominational leaders in the churches of Little Rock.

It is recognized that some ministers—usually pastors in the sects—believe in segregation and say so bluntly. Some believe in integration and are equally blunt in saying so regardless of the consequences to themselves or the Church. In between are large numbers of ministers who believe that ultimately there is no place for segregation in the Church of Christ, and they are committed to do what they can to lead their congregations toward that goal. They speak and act on behalf of integration when they believe it will be helpful. They remain silent when they believe that anything they

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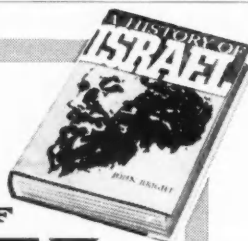
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say or do will not be helpful to their ultimate cause. For the most part, the ministers of Little Rock belong to this "in between" group.

This reviewer would have to say, on the basis of the facts as given in this book, that the ministers of Little Rock did well to quit the fray when it became apparent that the people generally, including church members, were so angered or so bewildered that they would not listen to reason. A strategic retreat is not a debacle. When climbers of high mountains do transverse they are not abandoning their goal. Though the Protestant ministers of Little Rock "soft-pedalled" the race issue for a time, the people of that city know where the ministers stand, and many no doubt realize that the ministers will yet wield their influence in the future on behalf of integration.

This book gives one good suggestion for ministers who would make their corporate conscience effective on behalf of integration: Before the community undertakes school integration, let the ministers' association issue a forthright statement on what the ministers believe and where they stand.

The Case for Orthodox Theology, by Edward John Carnell. Westminster Press, 162 pp., \$3.50.

Reviewer: FRANCIS CHRISTIE, dean of Mount Union College, Alliance, Ohio.

*Yet each man kills the thing he loves,
Some do it with a bitter look,
Some with a flattering word. . . .*

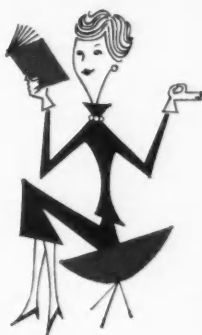
So wrote Oscar Wilde. Such will be the fate of orthodoxy if it is often subjected to defenders like Professor Carnell. His unquestionably enthusiastic defense adds little help for those embracing his particular orthodoxy.

I am somewhat less than enthusiastic about this book. It simply is not, as it purports to be, a statement of the case for orthodoxy. The traditional and "orthodox" definition of orthodoxy regards it as that branch of the Christian faith giving assent to the great ecumenical creeds. Carnell states: "Orthodoxy is that branch of Christendom which limits the ground of religious authority to the Bible. No other rule of faith and practice is acknowledged. Orthodoxy is friendly toward any effort that looks to Scripture; it is unfriendly toward any that does not." It is difficult to see this view as Christian and misleading to label it orthodoxy.

Much of the argument is trivial and unfortunately illustrated. For instance, in discussing faith and knowledge Carnell cites the verb "know" in Genesis 4:1, and in the same paragraph he cites the verb in Matthew 7:23. He seems to have difficulty (as do the literalists) in distinguishing between *agape* and *eros*.

She is minister to the minister.

For Mrs. Preacher



A WORD of praise is in very good order once in a while, and the following is such a word reprinted from The First Methodist Outlook, a publication of Glendale, Calif. It is written by Dr. Everett W. Palmer, pastor of the church, in tribute to his wife.

As he says, it is meant also as a tribute to the wives of all ministers. And while all ministers may not have at their disposal a column in which to set down their grateful thoughts for all to see, it is safe to say that most of them have formed in their own minds the very thoughts and phrases which Dr. Palmer has expressed so well here. Read, and let your heart be cheered!

The average minister's wife is a most special person. She is the unsung hero of Christendom.

Few people who have not shared a parsonage home guess the burdens she carries, the work she does. In addition to fulfilling the normal role of wife and mother, she serves full time at another job: "Assistant to the Minister." In terms of hours and energy expended, concern, and dedication shared she, too, is a minister of the church, only without title and without remuneration.

Usually she does not hold an office, believing it good policy to spread responsibility and develop lay leadership. For the most part she works behind scenes, ambassador without portfolio.

She is an expeditor: giving encouragement to faltering leaders; reviving sluggish workers; doing the job no one else will undertake, at least, "just filling in until . . ."; carrying through the assignment someone accepted but failed to finish.

She is a patient listener and wise counselor, giving ear by the hour to laments and complaints, criticism and excuses; giving love and acceptance, understanding and hope.

She is a "churchman" in the finest sense: helping people to see beyond their special interest that they may understand and serve the total concern of the church; promoting compassion, patience, forgiveness, good will, and every other quality

of Christian love that the spirit of unity may grow and the works of faith increase.

She is a worker of miracles. What she can do with a budget reads like a page from the Gospels. No one should have difficulty with the miracle of the loaves and fishes who has seen what many a minister's wife can do with the portion of her husband's salary which comes her way. From that small basket comes forth not only bread and meat, but music lessons and books, college expenses for the children, even payments on her husband's school debts. And what shall we say of lesser but no less amazing miracles wrought in the transformation of dresses and hats, shirts and trousers!

She is minister to the minister. This above all else is her unique ministry and greatest service for the church. Many men get along satisfactorily in their calling without the aid and comfort of a good wife. Not a minister. Many vocations make few if any special demands upon a wife. Not the ministry. If the preacher has a "good minister's wife" he is of all men blessed by heaven. If he does not, no matter what his personal gifts and dedication, he had better leave the ministry.

This tribute to the noblest women of Christendom rises from the grateful heart of a man who more than any is indebted to a "good minister's wife." It was brought especially to mind not long ago when she quietly remarked, "Everett, I was surprised upon checking my calendar the other day to know I had spoken or conducted devotions more than 40 times for different church groups during the past nine months." This prompted me to recall that during the same period she had entertained in the home various church groups, probably 400 to 500 persons all told; single-handed.

For her and all other minister's wives across Christendom I stand and sing the Doxology!

After reading which what minister's wife can feel anything but thankful that she made the decision to marry a minister?

—MARTHA

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OPEN Forum

LETTERS TO THE EDITORS

Fosdick on First Cover

EDITOR: What a thrill to see the picture of the greatest preacher of the 20th century on the October 1 cover. I have a treasured letter from him.

When I began preaching at 19, the archheretic for conservative American Protestantism was Dr. Fosdick. I heard his name taken in vain by preachers I admired, and when I needed mortar to fill the cracks in my sermonic structure, it was natural for me to assail Fosdick. Without having read one of his books, I blasted him.

Then his *The Power to See It Through* fell into my hands. The book reached me at the deepest level of my being, and in a profound way Fosdick ministered to me. I felt guilty for my ignorant attacks on him, and I wrote him, telling him so. He replied:

"Your letter is a most gracious and fraternal expression of good will. It is gratifying that a book of mine helped you in the day of your need.

"You could easily have left this letter of yours unwritten. I thank you warmly that, instead, you wrote it. To say that I forgive your early attacks on me puts it mildly.

"I can see in what a sense of conscientious service to the cause of the Kingdom you denounced my 'heresy.' I should all the more welcome you as a friend now because you did that. Maybe I deserved to be attacked on some of the points you raised. Certainly, I cannot always be right."

DARREL E. BERG

Ronald Methodist Church
Seattle, Wash.

Advocate—in New Dress

EDITOR: Did I miss out on an election? I certainly would have cast my vote for the pocket-size format.

Evidently, the post office didn't like it either; they delivered the paper to me in shreds.

T. C. WHITEHOUSE

Massachusetts Council of Churches
Boston, Mass.

EDITOR: The content continues fine, but the format is inferior to that of *The New Christian Advocate*. I used to carry the digest-size paper in my pocket when I had some reading time outside the study, and because it had some "body," I was able to keep copies for future refer-

ence. Indeed, I have used them as much as some of my most useful books.

Now, the *CHRISTIAN ADVOCATE* is like so many other "cheap" magazines that come into a minister's study—and my first copy arrived rather drooping, whereas the smaller paper always arrived in good shape.

I also prefer a monthly church magazine to a twice-monthly. There was little news in this edition that could not have waited for a monthly edition. . . .

EDWARD DURBIN

First Methodist Church
Millvale, Pittsburgh, Pa.

EDITOR: I certainly feel that the church will much more appreciate this format than the little pocket size. That never did catch on. Keep it as much up-to-date as you can.

NOLAN B. HARMON

Bishop, Charlotte, N.C. Area

EDITOR: You have done yourself no favor. The size and format of the *New Christian Advocate* was easily managed, convenient, and handy. It was progress of the first order. Besides, I find that we have been short-changed on the amount of material. . . .

DONALD T. BAGGS

St. Paul's Methodist Church
Nyack, N.Y.

EDITOR: We like it very much!

PAUL W. BLOOMQUIST

Embury Methodist Church
Freeport, Ill.

EDITOR: I liked the size previously used. It is still an excellent magazine. With many of my congregation, I will continue to look forward to every issue.

WALTER LYMAN ZIMMERMAN

First Methodist Church
Talco, Tex.

EDITOR: The new issue has just arrived. I like it immensely.

HAROLD RUOPP

Minneapolis, Minn.

EDITOR: The new format is cumbersome, colorless, and unfriendly. . . .

When the *New Christian Advocate* was first published as a companion-piece to *Together*, our younger generation of pastors looked at the convenient, attractive, and creative digest format and shouted our "Hallelujah!" At last Meth-

odism, in a burst of imagination, had forged ahead to set the pace for Protestant journalism.

Now we discover that ecclesiastical weight has tipped the publishing scales toward a prosaic and anemic newsletter format.

When has the need for a change in format been fully explained to the readers? Why discard a colorful and lively digest for a drab and commonplace format? Is this an economy move? Is this a retreat into traditionalism?

JOHN DICKEN

Concord, Meese Chapel,
Norris Chapel and Rehoboth Churches
Auburn, Ind.

EDITOR: All the dignity, compactness, and attractiveness of the *New Christian Advocate* are gone. If this shoddy thing is the best we can do, let's quit. The Methodist Church should use nothing but the best. . . .

ALVIS M. COLEMAN

Crockett Place Methodist Church
Galveston, Tex.

EDITOR: The *CHRISTIAN ADVOCATE* looks even more attractive in its new dress. . . .

J. R. MUTCHMOR

Board of Evangelism and Social
Service
United Church of Canada
Toronto, Ont.

EDITOR: Bravo and congratulations! I have just been looking over the *CHRISTIAN ADVOCATE*, and I certainly like the fact that you are going back to the old traditional format!

EDWIN EDGAR VOIGT

Bishop, Dakotas Area

EDITOR: I'll miss pocketing it and snatching stimulating articles while on the go. But I appreciate its contents, and will build a new shelf for it in my library.

DON W. FIFE

Methodist Church
Pullman, Wash.

EDITOR: Congratulations on the new setup. It looks good!

DON W. HOLTER

National Methodist Theological
Seminary
Kansas City, Mo.

EDITOR: I like the new format much better than the small one, although there does not seem to be a great change in content. . . .

ELMER T. CLARK

World Methodist Council
Lake Junaluska, N.C.

EDITOR: The new issue scored a hit with me.

Especially stimulating was the article, *No Time for Scared Theology*, by H. H.

Potthoff, who in precise manner has clearly outlined the major issues now under debate in theological circles.

It seems to me that he has issued a challenge to all concerned about Christian theology and its contemporary relevance. . . .

JACK F. BELTON

Wesley Foundation
University of Minnesota
Minneapolis, Minn.

EDITOR: I am disappointed—not only because of the inconvenience of carrying the new paper in a briefcase and filing it afterwards, but also because it will contain only about three-fourths as much material in a year as in the former format. . . .

WILLIS C. WISEHART

Methodist Church
Wray, Colo.

NOTE: Has Brother Wischart counted the words?—Ed.

EDITOR: You have made a good step in the change in format and frequency of publication. . . .

I feel that our ministers will find the new look of more service to them. . . .

EWING T. WAYLAND

Arkansas Methodist
Louisiana Methodist
Little Rock, Ark.

EDITOR: This changing back and forth seems to have become an obsession, or a neurotic condition, with us Methodists. . . .

LYNN H. HAVER

Lake Park Methodist Church
Oakland, Calif.

Wesley on Methodist Beliefs

EDITOR: Whether the Hunters are right or wrong [*Is Methodist Theology Adequate?* Sept. p. 14] depends on what we mean by Methodist theology. The theology in our Articles of Religion and in Wesley's sermons is wholly adequate. It just needs to be rediscovered and proclaimed.

Unfortunately, there is the notion afoot that Wesley was indifferent to the historic Christian faith, and this notion is given added impetus by the misquotation about "think and let think." Wesley always distinguished between "opinions," which may vary (like ideas about the mode of baptism) and "doctrines," which are the *sine qua non* of Christian faith (like the Trinity and original sin).

The tract from which this "think and let think" quotation is taken (*The Character of a Methodist*) insists that Methodists do have some rather definite beliefs. Why not let our people know that we stand for something?

DONALD B. STROBE

First Methodist Church
Sturgis, Mich.

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26 Thanksgiving	Psalms	103:1-22
27	Psalms	23:1-6
28	Psalms	46:1-11
29 Advent		
Sunday	Acts	9:1-9
30	Romans	5:1-21

DECEMBER

1	Romans	8:1-17
2	Romans	8:18-39
3	Romans	12:1-21
4	1 Corinthians	13:1-13
5	Acts	9:10-31
6 Sunday	Matthew	5:1-16
7	Matthew	5:17-32
8	Matthew	5:33-48
9	Matthew	6:1-15
10	Matthew	6:16-34
11	Matthew	7:1-12
12	Matthew	7:13-28
13 Universal Bible		
Sunday	Acts	10:30-48
14	Isaiah	9:2-7
15	Isaiah	11:1-9
16	Isaiah	35:1-10
17	Isaiah	40:1-11
18	Isaiah	42:1-13
19	Acts	11:19-30
20 Sunday	Luke	2:1-20
21	Isaiah	53:1-12
22	Isaiah	55:1-13
23	Isaiah	61:1-11
24	Jeremiah	31:31-37
25 Christmas	Matthew	2:1-12

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PREVIEWING

The January



ABOUT WORKING MOTHERS

Powwow (Pastoral Care)

"Mothers, Go Home!" urged Crystal Kathleen Jackson, Oklahoma wife and mother, in the September *Together*. Working mothers, she asserted, lose their warmth, undermine their men, and might start their children toward delinquency.

Together knew this was a controversial viewpoint and readers were invited to comment. Letters poured in from coast to coast. Put together they would make a sociological treatise on the subject of mothers who work—but a far more warm-blooded one than those usually available to college students. Typical comments are presented here in a frank and very human Powwow. The discussion will probably continue in many a WSCS or Methodist Men's meeting, for here is a subject in which Methodists have demonstrated an intense interest.

JANE MERCHANT—POETESS OF FAITH
by Beatrice Plumb (Pastoral Care)

To many of the readers whose lives have been enriched by her poetry in *Together* and other magazines it will come as a surprise to learn that Jane Merchant has never walked a step. Moreover, this talented young poetess has been deaf since she was 23 and has never attended any school, except as a tiny girl when she was carried to Sunday school in her father's arms.

Her extraordinary story is one of those rare examples of faith and inspiration that give courage to the handicapped and a surge away from self-pity to those who are inclined to feel sorry for themselves.

SARAWAK—ONCE HEAD-HUNTER LAND
Color Pictorial (World Parish)

In Sarawak, a British crown colony on the island of Borneo where head-hunting was known as late as World War II, The Methodist Church has

found one of the greatest opportunities in its long history of world-wide missionary endeavors. Some 5,000 Dyaks in the Methodist area of Sarawak have turned to Christianity in the last 10 years, and workers still are needed.

The effective program the church is carrying on there—plus the need for still more work—is dramatized in this colorful eight-page pictorial report of what's going on in one of Methodism's four great "Lands of Decision." You may want to post it on a bulletin board for World Service Sunday.

MYFers: A DAY IN THE SNOW

Pictorial (Practical Parish)

Every second or third Saturday throughout central Wisconsin's biting winter, preacher R. L. Greene of Scott Memorial Church, at Merrill, leads a band of well-bundled MYFers out into the rolling countryside for a day of fun and fellowship. Some days he breaks trail for a nature hike, other days the program may call for ice skating, skiing or tobogganing. In any case, he feels that nature helps draw the group nearer to God and into closer fellowship with each other. And he knows that there rarely are empty chairs at MYF meetings.

Through this four-page pictorial *Together* readers will share the fun of an afternoon on a ski slope—and maybe your MYFers may get ideas.

THE CASE AGAINST GOD

by Leslie D. Weatherhead (Worship)

If sickness has struck someone dear to you . . . if you fear the new year will crush your hopes, bring disaster to peace-loving nations . . . then it's time to clear your faith by setting up a case against God, says the eminent British Methodist clergyman who is pastor of the City Temple in London.

His challenging article deals with the oft-repeated question: "Why does God allow to evil so much scope and power?"

GOD DOES ANSWER

by Loren H. Shortridge (Worship)

"I used to ask God for things I could not have," begins this Personal Testimony of a man who was stricken with spinal meningitis when he was a child. "God denied me every one of these requests. Instead, he gave me life, the ability to earn a living, and senses to enjoy the blessings that are free."

"Now, reasonably secure for the first time in 60 years, I have learned a hard—and most valuable—lesson," he says. "God answers prayer. Not, perhaps, in the way we recognize. But he answers. And it helps when you learn to add: 'Not my will, but thine, be done.'"

NEWS and trends

HE STRESSES NEED FOR A BETTER UNDERSTANDING

Broadway Methodist Church in Indianapolis, Ind., has more than 3,300 members, so when Pastor James Armstrong went on vacation last summer he had been expected to relax.

Not Pastor Armstrong! For some time he had been concerned with the need of his parishioners and others for a greater understanding of the Christian faith and Communism. So he restricted his reading in his month-long leave to books dealing with the two doctrines.

These included Alan Moorehead's *The Russian Revolution*, David Shub's *Lenin*, Karl Marx' *Capital* and *The Communist Manifesto*, John Bennett's *Christianity and Communism*, T. B. Maston's *Christianity and World Issues*, and Milovan Djilas' *New Class*.

Interest in Russia, even in isolationist Mid-west, had been aroused by Vice-President Nixon's trip to the USSR. On examination of certain mass media, Mr. Armstrong decided there was "a desperate need for a better understanding of basic ideological and historical factors which divide Christianity and Communism."

His solution: a series of eight 40-minute lectures sponsored by the Epworth and Aldersgate Classes, two strong young-adult (25-45) groups with average attendance of 70 each. The first two lectures attracted an unwieldy audience of some 400 persons, plus standees. Then attendance was restricted to members of the two classes and guests—an average of around 250.

Mr. Armstrong did not give assignments, but he did urge the reading of *Christianity and Communism*. He also distributed copies of Garrett's comparisons of the two beliefs and at another time presented a taped interview with Dr. Faye Sayegh on U.S. foreign policy. Dr. Sayegh is a former counselor to the United Arab Republic's delegation to the UN.

The response was overwhelmingly favorable. Only a few expressed concern. One critic wrote accusing the pastor of succumbing to "two of the primary objectives of the Communist Party . . . (those of) softening up the inner-circles and vilifying the U.S."

Because of the interest aroused in the city, Indianapolis radio station WXLW asked Mr. Armstrong to prepare a win-

ter-long course for presentation in five to seven-minute talks five days a week. The public schools have introduced the study of Communism in 8th-grade classes, and a group of social science teachers requested sessions with Mr. Armstrong to discuss his source materials.

"I feel," he told the CHRISTIAN ADVOCATE, "that a factual basis should be provided for a better understanding of present-day tensions. I have wanted to stress the relationship of self-criticism and national loyalty within the framework of political freedom. All this I have wanted to do on the basis of a sound Christian ethic and faith."

Urge Freedom of Pulpit

Stands taken by pastors on controversial issues are subject of a memorial to General Conference by a group of professors from 11 Methodist theological schools.

It commends church leaders for supporting ministers whose loyal adherence to official Methodist positions has subjected them to various pressures, and voices the hope that churchmen will help maintain the church's historic emphasis on freedom of the pulpit. It calls attention of the laity to the responsibility of church leaders to support ministers who take such stands.

The statement arose from an informal meeting of professors concerned with social ethics, and members of the Boards of Temperance, World Peace, and Social and Economic Relations.

It calls attention to the Methodist heritage of prophetic preaching, and the courage of General Conferences for forthright and far-sighted statements of social concern. Much time has been given in General Conference to debating and clarifying the Social Creed, included in an appendix to the *Discipline*.

The professors are: Lycurgus M. Starkey, National Methodist; Walter G. Williams and Oliver R. Whitley, Iliff; Ralph L. Williamson, Interdenominational Theological Center; E. Clinton Gardner, Candler; McMurry S. Richey, Duke; Paul Deats, Jr., Boston; Joseph L. Allen, Perkins; David M. Graybeal, Drew; Harvey J. D. Seifert, Southern California; Haskell M. Miller, Wesley; and three from Garrett, Murray H. Leif-

fer, Henry Kolbe, and Rockwell Smith.

Methodist Theological School in Ohio, where classes will not begin until next fall, had no representative at the meeting. Dr. Gerald O. McCulloh, Nashville, director of theological education for the church's Board of Education, presided at one session.

Judicial Council Ponders 10 Cases, Makes Ruling on 7

The Judicial Council of The Methodist Church considered 10 cases at its last session in St. Louis, reaching decisions on seven and postponing three until its April 1 meeting in Denver.

The nine-man Council denied one petition for a rehearing, postponed three of four petitions for declaratory decisions, and decided five matters involving episcopal rulings.

Decisions reached:

No. 157—Ruled that an Annual Conference Board of Ministerial Training and Qualifications may refuse to recommend ordination or full connection for a candidate who, in its judgment, has violated his ministerial vows, including the promise to abstain from tobacco.

No. 158—Upheld the ruling of Bishop Jose L. Valencia, Philippines Conference, on eligibility of a lay member of the Conference.

No. 159—Ruled Westfield (N.J.) Church with three ministers, only one in full connection with the Newark Conference, is entitled to only one lay member in the Conference.

No. 160—Affirmed rulings of Bishop Nolan B. Harmon on four Permanent Fund questions submitted by trustees of the South Carolina Conference. The questions covered definition, and ownership, allocation, and disposition of certain funds. Basically, the ruling was that all undesignated gifts to trustees of an Annual Conference, or to an Annual Conference, are to be added to the Permanent Fund of the Conference and are disposable by the Conference.

No. 161—Dismissed as a moot question from the Louisiana Conference on legality of certain actions of the trustees of Kentucky Wesleyan College in relation to a resignation.

No. 162—Affirmed the ruling of Bishop Clement D. Rockey, Indus River Conference, India, on eligibility of a candidate for ministerial delegate to the

General and Central Conferences of Southern Asia.

No. 163—Denied the petition of the Council of Bishops for a rehearing on the question ruled upon in Decision No. 114 (constitutionality of Paragraph 431 [7] of the *Discipline*).

Petitions postponed for further information or study were (1) from the Virginia Conference on questions relating to retirement and payment of pension claims (2) from Southern Methodist University, and (3) from Southwest Texas Conference, both relating to the status of a Methodist minister appointed to the faculty of a theological school.

St. George's Makes Awards

One bishop and three noted laymen received gold medals November 24 for distinguished service to The Methodist Church at the first annual award banquet of Old St. George's, Philadelphia.

They are Bishop Fred P. Corson, vice-president World Methodist Council and president of the Methodist Board of Education; Charles Parlin, official of World Council of Churches, vice-chairman National Council, New York lawyer; James T. Buckley, trustee of several Methodist institutions and a director of Philco Corporation; and George Ruck, philanthropist who has aided Methodist work in Germany, Formosa, and the United States.

Kansas Boosts Education

Kansas Area has raised \$3,406,717 in one and one-half years for Christian higher education, according to announcement by Bishop Dana Dawson.

This has been paid in cash or pledged by the Quarterly Conferences. It goes to the three Methodist colleges, the five Wesley Foundations, and to Philander Smith College, Little Rock.

Tell 46,000 About Christ

Bishop Gerald H. Kennedy reports the three-day visitation evangelism campaign held in the Southern California-Arizona Conference in October was "the greatest thing we've ever done."

"What has happened to our present members is as important as the new commitments," he said. "This is the birth of a new spirit in our churches."

More than 450 evangelistic leaders from other areas joined 15,000 local ministers and laymen and talked to 46,343 persons about Christ and the church.

Reports from most of the 403 participating congregations show 12,701 commitments—5,110 to transfer memberships from Methodist churches in other areas; 3,833 "confessions of faith and reaffirmation"; and 3,758 to join "membership preparation-inquirers" classes. There also were 2,330 decisions to join the Youth Fellowship.

Hold Services for Bishop

Services for Bishop H. Bascom Watts of Nebraska Area were held November 6 in the Boston Avenue Church, Tulsa, Okla., where he formerly was senior minister.

He was born in Arkansas and died, November 3, three days before his 69th birthday. He was a trustee of two universities, vice-chairman of the Committee on Town and Country Work, and member of the Co-ordinating Council, the Board of Education, and the Advance Committee. He leaves his widow, Minnie, a son and daughter.

Bishop Watts suffered a cerebral thrombosis August 31 in Estes Park, Colo., but seemed to be recovering and had carried on most of his normal episcopal duties until about two weeks before his death.

He had presided in the Nebraska Area since 1952.

Vote \$600,000 for Retired

Annual Conferences will get \$600,000 for retired ministers and dependents, it was voted at the Board of Publication's annual meeting. It has given \$8,353,346 for that purpose since 1939.

Lovick Pierce, president and publisher of the Methodist Publishing House, told the Board that MPH net sales last fiscal year were \$25,616,249, increase of five per cent over the previous year. Net income was \$1,174,059.

He also revealed that mail subscriptions for the November anniversary issue of *Together* had passed the one million mark.

The Publishing House, established in 1789, is the oldest and largest denominational publisher in the nation.

people going places

DR. B. JOSEPH MARTIN, president of Georgia Wesleyan College—becomes new president of Taylor University.

DR. ALBERT C. HOOVER, statistician of The Methodist Church, editor of the *General Minutes* and of *Methodist Fact Book*—retires in May after 18 years' service.

BISHOP JULIO MANUEL SABANES of the Santiago Area (Panama, Peru, Chile, Costa Rica)—retired because of illness.

DR. S. E. ASHMORE, editor of *Mississippi Methodist Advocate*—made honorary alumnus member of Omicron Delta Kappa at Millsaps College.

THE REV. J. H. MORROW, JR., associate pastor of Galloway Methodist Church, Jackson, Miss.—appointed superintendent of Methodist Children's home there.

MRS. W. MURDOCH McLEOD, executive director Department of United Church Women, National Council of Churches—elected first woman member of General Commission on Chaplains and Armed Forces Personnel.

MISS VIRGINIA STAFFORD of Methodist Board of Education's Department of Christian Education of Adults—appointed to planning committee for 1961 White House Conference on Aging.

BISHOP IVAN LEE HOLT of St. Louis Area—given citation by Simpson College on the occasion of his 50th year in the ministry. It cites his services to The Methodist Church and to the Christian world.

VINCENT P. CLARKE, first lay reserve member of Methodist Judicial Council and Boston, Mass., businessman—named to the nine-man Council to succeed the late J. Ernest Wilkins.

ROBERT C. GLAZIER, director of public information for the Springfield, Mo. public schools—joins Methodist Television, Radio and Film Commission, Nashville, as associate director in field service and promotion.

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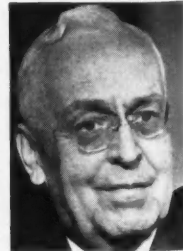
Mr. Clarke



Dr. Hoover



Bishop Sabanes



Bishop Holt

Must Reach Common People

Methodism must identify itself "more fully with the so-called common people, or we cannot win the cities, nor keep the countryside," warns Walter G. Mueller, dean of Boston University School of Theology. It must also, he told the National Conference on Christian Education, intensify efforts to reach more non-white persons.

He noted that church rolls show a three-times greater proportion of professional people and managers than the U.S. population, and conversely, a low proportion of common people.

Dr. Arthur S. Flemming, U.S. Secretary of Health, Education, and Welfare, urged Christian education be given top priority, while Dr. W. McFerrin Stowe, pastor of St. Luke's Church, Oklahoma City, predicted Methodists will need \$50 million worth of new church-school facilities in the next 20 years.

Two speakers lashed out at what they described to be theological and spiritual illiteracy.

Dr. Lowell B. Hazzard, professor of Old Testament at Wesley Theological Seminary, told the 987 delegates "we have a theologically illiterate church. That our people know this is evidenced by the wistful questions that keep coming to us, 'please tell us what we believe.'"

Dr. Flemming declared "spiritual illiteracy is the most serious problem facing the United States today."

The conference approved two new commissions, one on general church school work, and one on camps and conferences. It now has eight commissions.

Dr. A. Merritt Dietterich of Baltimore, Md., was elected president succeeding Mrs. Estelle Blanton Barber of Dallas, Texas. He is secretary of the Baltimore Conference Board of Education.

Dr. Harry G. Balthis of Richmond, Va., Virginia Conference board of education secretary, was elected vice-president and the Rev. Walter Vernon of the General Board of Education staff, was re-elected secretary-treasurer.

'Twixt Devil and Dibelius

Despite Communist threats to bar him from the Soviet Zone, Evangelical Bishop Otto Dibelius preached on Reformation Sunday to capacity crowds in East Berlin's St. Mary's Church. He had been charged with advocating disobedience to the government (See news item, Oct. 29, page 21.)

He and Lutheran Bishop Hanns Lilje had said on a West Berlin radio discussion that a Christian has the right to resist if a state forces citizens to subject even their thinking to state ideologies. They agreed, however, on the duty to obey the state's "outer order," as in the case of traffic rules.

In a booklet which sparked the controversy, Dibelius had declared that policies of the modern totalitarian state deeply interfere with the Christian's ideas of the state, because the latter decides what is good and bad, placing itself outside of God's order. While he did not want to advocate disobedience, he said, Christians must find a spiritual attitude which helps them remain spiritually aloof from the political system.

His public statements were described as "crazy Dibelianisms" by an East Berlin University professor at a "Christian Peace Conference" in Warsaw, attended by churchmen from behind the Iron Curtain.

Author, Churchman Dies at 84

Dr. Edward Laird Mills, 84, author, editor, and distinguished churchman in the days of the developing West, died November 7 in Palo Alto, Calif.

He was a graduate of Boston University School of Theology, served as a pastor, was editor of Methodist papers in Oregon and California, and was on the staff of *Christian Advocate* in Chicago.

He was a member of the Commission on Unification of the Church in 1939, and author of *The Advancing Church*, *The Church Looks Ahead*, and *Plains, Peaks and Pioneers*. He leaves his widow, Evelyn, and two sons.

Endorse Board Unification Plan

A plan for unification of three Methodist general boards dealing with social concerns has been endorsed by members of their staffs, and is expected to be an important item at the General Conference.

The new agency, likely to be called the Board of Christian Social Concerns, would replace the Boards of Temperance (Washington, D.C.), World Peace, and Social and Economic Relations, both in Chicago. The Co-ordinating Council is studying the plan.

Dr. Daniel Taylor of the Board of World Peace and spokesman for the staffs, said three main divisions are favored in the plan: Temperance, Health and Welfare; Peace and World Order; and Human and Economic Relations. None of the valuable interests of the old boards would be submerged, he said.

Analyze Staff Positions

First area-wide conference on church staff relationships was held early this month in Wheeling, W.Va. for the 2,450 churches in the three Pittsburgh Area conferences.

It included such topics as division of labor among staff people, salaries, pensions, job placement, guidance for churches seeking staff; and duties and expectations of a director of religious education and what is expected of him.

news digest

CHOICE FOR DRAFTEES. Military exemption for young men who choose to work as specialists in underprivileged countries is suggested by Victor Reuther of AFL-CIO United Auto Workers. He is a Methodist.

METHODIST YOUTH GOOD GIVERS. Total of \$773,071 was given in 1958-59 by young people to the Methodist Youth Fund, increase of more than \$16,000 over a year ago. In 18 years, \$7 millions were contributed.

MISSION SUCCEEDING. The first half of the World Witness Mission to America has resulted in 5,538 commitments. In that time the nine overseas evangelistic speakers held 488 services and preached to 49,972 persons.

CHURCH'S MEMBERSHIP UP. The Methodist Church in the U.S. and Cuba has 9,815,459 members, increase of 1.27 per cent over 1958. These figures, says the Rev. Albert C. Hoover, director of the statistical office, include the 27,750 ministers but not the 1,536,419 preparatory members. Church school membership is 7,154,254, gain of nearly 42,000.

URGES INTERFAITH STUDY. Study center for dialogue among Protestants, Roman Catholics, and Jews was proposed at the annual meeting of National Conference of Christians and Jews by Dr. Jaroslav Pelikan of the University of Chicago's Federated Theological Faculty.

REWRITE THE RULES. A constitution "adapted to changes in the social order is being prepared for the Hungarian Reformed Church. According to Bishop Elemer Gyory of the Trans-Danubian district, the church's task is to give service "in a state where socialism is being established."

REPORT MORE CATHOLICS. There are 527,643,000 Roman Catholics in the world, according to the Catholic Students' Mission Crusade office in Cincinnati, O. This is 18.3 per cent of the estimated world population, and represents increase of one-tenth of one per cent.

dates of interest

JANUARY 5-8—Annual meeting General Board of Education, Atlantic City, N.J.

FEBRUARY 12-14—Meeting of Methodist Directors of Christian Education and assistants, St. Louis, Mo.

FEBRUARY 15-18—Annual meeting NCC Division of Christian Education, St. Louis, Mo.

FEBRUARY 16-18—National conference on Spiritual Birth and Growth for Ministers, Ocean City, N.J.

FEBRUARY 16-18—Annual meeting Board of Hospitals and Homes and annual convention National Association of Methodist Hospitals and Homes, Deshler-Hilton Hotel, Columbus, Ohio.

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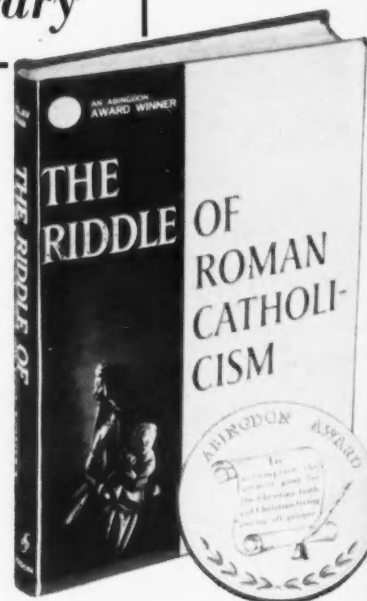
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An excellent addition to church and personal libraries, *The Riddle of Roman Catholicism* is "must" reading for those who truly desire a deeper understanding of Roman Catholicism and its relationship to non-Roman Christianity. (AP) postpaid, \$4.00



Power in Preaching

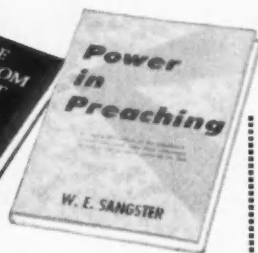
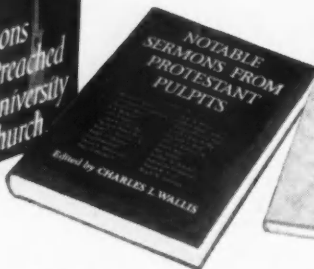
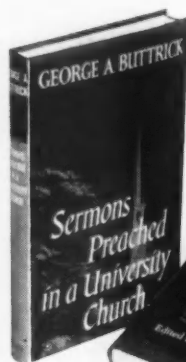
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Leading in Public Prayer

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